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In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Sadr Majlis Ansarullah UK : Dr Ch. Ijaz Ur Rehman

Qaid Isha'at: Mahmood Ali Mirza

Chief Editor: Dr Shamim Ahmad

Manager: Naeem Gulzar

Posting & Despatch: South Region

Design & Layout: Aamir Ahmad Malik

Title Pictures: Makhzan-e-Tasaweer

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Baitul Futuh, 181 London Road,
Morden, Surrey SM4 5PT

Tel: 020 8687 7810
Fax: 020 8687 7845

Email: ansaruddin@ansar.org.uk
Web: ansaruddin.ansar.org.uk



Darsul Quran

بسم الله الرحمن الرحيم

وَالْعَصْرِ ۝٢ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۝٣

اِلَّا الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ تَوَاصَوْا بِالْحَقِّ ۙ۬ وَ تَوَاصَوْا بِالصَّبْرِ ۝٤

In the name of Allah, the Gracious, the Merciful. By the Ti me, surely, man is in a state of loss. Except those who believe and do righteous deeds, and exhort one another to accept truth, and exhort one another to be steadfast. (Sura Al-Asr 1-4)

It is history's infallible testimony that those individuals or nations who do not make full use of their God-given powers and faculties and of the opportunities that come to them in this life, and who defy the eternal natural laws which determine the destiny of man inevitably come to grief. It is such individuals and nations who are the losers in the race against time and it is to these that the word Al-Insan in the Sura refers. Divine laws cannot be defied with impunity and the Qur'an repeatedly draws pointed attention to the sad fate of those people who have the audacity to do so, in the words "Have they not travelled in the earth and seen what was the end, of those before them?" *(40 : 22)*.

Firm faith in eternal truths and the practical carrying out of them in our dealings in everyday life constitutes a sure guarantee for a happy, contented, prosperous and progressive life; and this is the meaning of the words "such as have faith and do righteous deeds." Man cannot escape "loss" which is the purpose or object of his life without possessing true and real faith in Divinely-revealed truths and adjusting his conduct in harmony with them. Human reason without the assistance of revealed guidance cannot be a safe guide. It is Divine guidance received through God's great Messengers that can lead safely to the desired goal. But a person, however, good and great, cannot bring about any real and permanent reformation single-handed unless the whole environment is changed, because man is strongly influenced by his environment.

In this Sura and at several other places in the Qur'an, believers have been enjoined not only to adopt right and good principles and ideals themselves but to preach them to others and thus help in the creation of a healthy atmosphere around them. They are further enjoined not to be discouraged or dismayed by opposition and persecution they might have to face in the discharge of their very difficult task but to bear it with patience and fortitude. Thus the Sura, in one brief verse, has laid down the golden rules by observing which one can lead a successful and happy life. Taking the word Al-Asr to mean the time of the Holy Prophet (Bukhari) or taking it as applying to the Latter Days, the Sara emphatically declares that the disbelieving nations with all their material resources and great power and prestige will suffer loss; only the righteous believers will achieve the noble goal they desire and pursue.

Darsul Hadith

عن ابن عمر قال سمعت رسول الله صلى الله عليه وسلم يقول على المرء المسلم السمع
والطاعة فيما احب وكره الا ان يؤمر بمعصية فان امر بمعصية فلا سمع ولا طاعة ۔ (بخاری)

The High Concept of Obedience in Islam

Narrated by Ibni Umar, Allah be pleased with him: I heard the Prophet of Allah صلى الله عليه وسلم say: "It is binding on a Muslim to listen to and carry out an order issued by his officers whether he likes it or not, except when it involves the violation of a commandment of God or His Prophet or of a superior officer." *(Bukhari)*

Explanatory Notes

This Ḥadith lays down the fundamental principle and Islamic criterion of obedience. Islam is a religion of great discipline and orderliness. It does not believe in forcing anybody against his will into its circle and says openly, "There is no compulsion in the matter of faith." *(2-Al-Baqarah: 257)*

But when a man has, by his free will and open heart, accepted Islam, it expects of him strict observance of its discipline and orderliness, as becomes an organized people. It wants every member of the faith to be an exemplar in obedience. It does not permit criticism of the order of the superiors, nor does it allow selective obedience to such orders, that is, to obey them if one likes them and to disregard them if one did not like them. "Hear and obey" is the eternal command of Islam. There is only one exception permitted in this code of obedience for the Muslims, that when one is commanded to do what is manifestly in contravention of the commandment of God and His Prophet or of superior authority, it should not be obeyed; every other order of whatever nature it is and under whatever circumstances it is given, must be obeyed.

The addition of the word, "Hear" with the word "Obey" points to the finer meaning that a negative type of obedience is no part of a Muslim's obligation, and that he is not enjoined to content himself with a barren obedience to an order. In fact, he is required to be an exemplar in according a lively and positive type of obedience. In other words, he should be all ears to the commands of his officer, so that, as soon as he hears a command, he should implement it forthwith. If simple obedience were the object, the word "Obey" would have been enough and served the purpose without the addition of the word "Hear." The addition of this word is definitely for the purpose of replacing barren and formal obedience with enthusiastic and positive compliance.

The gist of the Islamic code of obedience therefore is:

1. Obedience of every command of one's officer whether one likes it or not.
2. To hear the officer with a devoted attentiveness, lest one should miss some of his instructions.
3. Should, however, the officer command one to do something contrary to the commandment of God and his Prophet صلى الله عليه وسلم or a superior officer, then one should not obey him within the meaning of this excepting clause.



Writings of the Promised Messiah

The philosophy and true nature of Jihad is a matter both complex and subtle. Grave errors have been made both in our age and in the middle age [of Islam] because people failed to understand this subject. It is with great embarrassment that I am forced to admit that these dangerous mistakes have exposed the holy religion of Islam, which is a mirror of the laws of nature and a manifestation of God's glory, to the criticism of its opponents. It should be understood that the word "Jihad" is derived from the Arabic root "Juhd", which means "to strive" and is therefore used figuratively for religious wars. It seems that the word "yudh", which is commonly used by Hindus to mean war, is in reality a corruption of the word Jihad. Since Arabic is the mother of all languages, out of which all other languages emerged, the word "yudh" which in Sanskrit means war is actually the same as "Juhd" or "Jihad ". Over time the letter "Jim" was replaced by the letter "y" and after further alteration the word was spoken with phonetic emphasis.

Why did Islam come to need Jihad and what is Jihad? I would now like to address this question. It needs to be understood that Islam was forced to confront great difficulties from its very inception, and all nations stood opposed to it. When a Prophet or Messenger comes from God, his followers are perceived to be a promising, truthful, righteous and progressive group that is likely to advance quickly. Pre-existing communities and religious sects inevitably begin to develop a certain kind of anger and jealousy towards them. Religious experts and leaders are particularly vocal about expressing such feelings because arrival of a man of God leads to a change in their incomes and prestige. Their students and disciples begin to emerge from their trap because they find all excellent qualities of faith, morality and knowledge in the person who is from God. Those possessing sense and discrimination therefore begin to understand that these scholars do not deserve the respect that they had been previously accorded on the basis of educational accomplishment, piety and abstinence. Exalted titles such as Najm-ul-Ummah [Star of the Nation], Shams-ul-Ummah [Sun of the Nation], Sheikh-ul-Masha'ikh [Leader of the Honourable] and so forth no longer befit them. Sensible people who do not wish to lose their faith therefore turn away from these scholars.

Religious scholars and patriarchs have always been jealous of God's Prophets and Messengers because of the foregoing losses. The members of this faction are in fact deficient; they possess very little of Divine

light and their flaws are totally exposed during a Prophet or Messenger's time. Their egos give rise to hostility towards God's Prophets and the righteous, and they selfishly devise plans to injure them. Such people sometimes even know in their hearts that they have fallen under God's wrath by unjustly persecuting his pure-hearted man. Their instinctive actions against the righteous indicate the guilty state of their hearts, and the fire of their jealousy—moving like a fast locomotive—pushes them towards the abyss of hatred. These reasons incited the hostility of pagan, Jewish and Christian scholars and prevented them from accepting truth in the time of the Holy Prophet صلی اللہ علیہ وسلم. They therefore sought to eliminate Islam from the face of the earth. Since there were so few Muslims during Islam's early period, their opponents treated them with bitter hostility out of the natural arrogance that inspires the minds of those who consider themselves to be superior to the followers of a new faith in terms of wealth, property, numbers, esteem and rank. They did not want this heavenly plant [of Islam] to take root upon the earth, but rather were fighting with all their might to destroy these righteous people. They feared that the firm establishment of this religion would in turn sow the seeds of destruction for their faith and nation. Because of this fear, which was deeply impressed on their hearts, they committed acts of extreme viciousness and cruelty and brutally murdered many Muslims. Their ways remained unchanged for a lengthy thirteen year period. Many of God's faithful—the very honour of humanity—were cruelly cut to pieces by the swords of these barbarians. Orphans and weak, helpless women were slaughtered in the streets and alleys. Even so, God commanded that there be no retaliation against evil. These righteous, chosen people adhered to this instruction precisely. While the streets ran red with their blood, they did not utter a sound. They were slaughtered like animals but did not protest. God's holy and exalted Prophet صلی اللہ علیہ وسلم was stoned on many occasions, so much so that he was stained with blood. Nevertheless, that upright mountain of truth tolerated all this mistreatment with an open heart and love. This attitude of steadfastness and humility provoked Islam's enemies to intensify their persecution, and they looked upon this holy community as a hunter looks upon his prey. Then God, Who does not wish that cruelty and oppression should exceed their bounds on the earth, turned towards His oppressed servants, and His wrath was inflamed against the wicked. He informed His helpless, suffering people through the Holy Qur'an: I am watching everything that is happening to you and henceforth give you permission to retaliate. I am God the Almighty, and I will not allow your oppressors to escape without punishment. This is the commandment that in other words came to be known as jihad. The original wording, which is still preserved in the Qur'an, is as follows:

That is: Allah has heard the cry of those oppressed people who are killed and unjustly turned out of their land and has permitted them to retaliate. Allah is All-Powerful, and able to help the oppressed. (Surah al-Hajj) This commandment was specific to the period and time. It was not forever. It applied during the time when those entering the fold of Islam were being slaughtered like sheep and lambs. (The British Government and Jihad.)

FRIDAY SERMON

BY HADHRAT KHALIFATUL MASIH V أیدہ اللہ تعالیٰ بنصرہ العزیز
(Delivered on 28.09.18)

Companions of the Holy Prophet صلی اللہ علیہ وسلم who took part during the Battle of Badr.

Hazrat Ummarah Bin Hazm

One of the Companions, whom I shall mention today, is Hazrat Ummarah Bin Hazm. Hazrat Ummarah رضی اللہ عنہ is one of the seventy Companions, who participated in the Second Pledge at al-Aqabah. Both of his brothers, Hazrat Amr Bin Hazm and Hazrat Ma'abil Bin Hazm, were also Companions. He joined the Holy Prophet صلی اللہ علیہ وسلم in all the Battles, including Badr and Uhud. He was holding the flag of the tribe of Malik Bin Najjar in his hands at the occasion of the Victory of Mecca. The Holy Prophet صلی اللہ علیہ وسلم established a bond of brotherhood between Ummarah and Hazrat Muhriz bin Nazlah. He declared them brothers upon the Migration. Upon the demise of the Holy Prophet صلی اللہ علیہ وسلم, when a fitnah [disorder] arose from among the apostates and they initiated a war against Muslims, he joined Hazrat Khalid Bin Waleed in the battle to overcome the conflict. He attained martyrdom during the Battle of Yamamah. He was appointed by the Holy Prophet صلی اللہ علیہ وسلم to perform Dam for him [special prayer for health and protection] for other companions. He replied, "O Messenger of Allah صلی اللہ علیہ وسلم! He is about to die!" The Holy Prophet صلی اللہ علیہ وسلم said, "Take him to Ummarah! When he will perform Dam, God Almighty will cure him." Certainly, the Holy Prophet صلی اللہ علیہ وسلم must have taught him that Dam and that prayer. This does not mean that, God forbid, the Holy Prophet صلی اللہ علیہ وسلم was in need of the Dam by Hazrat Ummarah or that he was unable to do it himself. He had specially appointed some people for certain tasks but it was the Holy Power and the Blessings of the Holy Prophet صلی اللہ علیہ وسلم, which were the force behind it all. He was brave and once ousted the hypocrites who were creating trouble in the Mosque of the Holy Prophet صلی اللہ علیہ وسلم.

On the occasion of the battle of Tabuk, when the Holy Prophet صلی اللہ علیہ وسلم was on route to Tabuk, the camel of the Holy Prophet صلی اللہ علیہ وسلم, Qaswa, disappeared from their sight. When companions were searching for the camel, a hypocrite jested by asking in a pretentious manner that does Muhammad صلی اللہ علیہ وسلم not claim that he is a prophet and that he informs you about the matters unseen? Then, how come, he is unaware of the whereabouts of his own camel? Somehow, this comment reached the Holy Prophet صلی اللہ علیہ وسلم or God Almighty must have informed him about it. Upon this the Holy Prophet صلی اللہ علیہ وسلم said, "By God! I do not know of anything, but what God Almighty has informed me of. I do not know the unseen. However, I speak as God Almighty informs me. The Holy Prophet صلی اللہ علیہ وسلم further said, "indeed, God Almighty has informed me about the exact location of my camel". The Holy Prophet صلی اللہ علیہ وسلم then pointed into the direction of the valley and said, "Go and bring it to me." Hence, the companions went and brought it back. In order to silence the hypocrite, God Almighty then showed the Holy Prophet صلی اللہ علیہ وسلم

the exact location of the camel.

Hazrat Ziad bin Nuaim narrates from Hazrat Ummarah bin Hazm that the Holy Prophet صلی اللہ علیہ وسلم said that there are four important principles. If a person acts in accordance with these, he becomes a Muslim. However, if he leaves out even one, the other three will be of no avail to him. These are prayers, Zakat [almsgiving], fasting and Hajj [Islamic pilgrimage to Mecca].

Hazrat Abdullah Bin Mas'ud.

The second companion to be mentioned today is Hazrat Abdullah bin Mas'ud. His title is Abd-ur-Rahman and he belonged to the tribe of Banu Huzail. His mother's name was Umm-e-Abd. He passed away in the thirty second year of Hijra [migration of the Holy Prophet صلی اللہ علیہ وسلم to Medina]. His father's name was Masud bin Ghafil. Abdullah bin Masud is counted among the early converts to Islam. He accepted Islam at the same time as the sister of Hazrat Umar, Hazrat Fatima bint Khattab and her husband, Hazrat Saeed bin Zaid. He accepted Islam before the Holy Prophet صلی اللہ علیہ وسلم went to Dar-ul-Arqam; the place which was built in Mecca for Muslims to be able to gather. Hazrat Abdullah bin Masud relates, "I was the sixth person to accept Islam. Narrating his acceptance of Islam, Hazrat Abdullah bin Masud says, "When I reached the age of understanding (an age where a person is able to correctly recognise and distinguish between good and bad, the age of maturity), I was grazing the sheep of Uqba bin Muayt one day. The Holy Prophet صلی اللہ علیہ وسلم approached me and Hazrat Abu Bakr was also alongside him. The Holy Prophet صلی اللہ علیہ وسلم said to me, 'Young man! Do you have any milk?' I replied that I do, but as I have been entrusted with this, I cannot give you any." He was extremely pious from his very childhood. "The Holy Prophet صلی اللہ علیہ وسلم then said that bring me a sheep, which is not expecting and nor producing any milk."

He further relates, "I brought a young sheep to the Holy Prophet صلی اللہ علیہ وسلم. Following this, the Holy Prophet صلی اللہ علیہ وسلم tied its feet together, rubbed his hands on its teats and started to pray until they were filled with milk. Hazrat Abu Bakr then brought a bowl, which the Holy Prophet صلی اللہ علیہ وسلم filled with its milk and then told Hazrat Abu Bakr to drink from it. Hazrat Abu Bakr drank the milk and following this, the Holy Prophet صلی اللہ علیہ وسلم drank from it. The Holy Prophet صلی اللہ علیہ وسلم then rubbed his hands over the teats and said, 'Contract' and they began to contract and returned to their previous form. I asked the Holy Prophet صلی اللہ علیہ وسلم to teach me the words he had recited. Upon this, the Holy Prophet صلی اللہ علیہ وسلم placed his hand on my head and said, 'you are an intelligent young man.'" He then states that he memorised seventy chapters of the Holy Qur'an directly from the Holy Prophet صلی اللہ علیہ وسلم.

Hazrat Abdullah bin Masud was a very poor man and used to graze the sheep of Uqba bin Abi Muayt, chief of the Quraish. After accepting Islam, he stayed with the Holy Prophet صلی اللہ علیہ وسلم and eventually became a great scholar as a result of the company of the Holy Prophet صلی اللہ علیہ وسلم. The Holy Prophet صلی اللہ علیہ وسلم used to say: "Those of you who wish to learn the Qur'an should learn it from 'Abdullah bin Mas'ud, Salim Maula Abi Hudhaifa, Muadh bin Jabal or Ubayy Ibn Kab."

It is mentioned that after the Holy Prophet صلی اللہ علیہ وسلم , Hazrat Abdullah bin Masud was the one to recite the Holy Qur'an in public for the very first time. He was beaten by the Makkans for reciting the Holy Quran in public, but that did not deter him at all. The Holy Prophet صلی اللہ علیہ وسلم kept Hazrat Abdullah bin Masud with him as his helper after he had accepted Islam. Because of his close proximity with the Holy Prophet صلی اللہ علیہ وسلم, some people thought that he was amongst the Ahle Bait (the family of the Holy Prophet peace be upon him). Hazrat Abdullah Bin Masud participated in both migrations; the migration to

Abyssinia and also to Medina. He accompanied the Holy Prophet صلی اللہ علیہ وسلم in the battle of Badr, Uhud, Khandaq (Battle of the ditch), Baiat-e-Rizwan and many other occasions. After the demise of the Holy Prophet صلی اللہ علیہ وسلم he participated in the battle of Yarmuk. He was amongst those companions who were given the glad tiding of paradise by the Holy Prophet صلی اللہ علیہ وسلم in their lifetime.

Hazrat ibn Masud himself narrates that the Holy Prophet صلی اللہ علیہ وسلم instructed him to recite Surah Al-Nisaa to him. He is relating his own incident and states, "The Holy Prophet صلی اللہ علیہ وسلم instructed him to recite Surah Al-Nisa to him. I replied that how can I recite to you since this was revealed to you. The Holy Prophet صلی اللہ علیہ وسلم replied, 'I like it when others recite the Holy Quran and I listen to it.'" He then states, "I began to recite it and when I reached the verse: 'And how will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against these!' the eyes of the Holy Prophet صلی اللہ علیہ وسلم were filled with tears." It is mentioned in other narrations that the Holy Prophet صلی اللہ علیہ وسلم instructed him to stop.

Hazrat Alqamah relates that Hazrat Abdullah bin Masud's behaviour, his good character and his moderation in his practises were similar to those of the Holy Prophet صلی اللہ علیہ وسلم. Hazrat Abdullah bin Masud's son, Ubaidullah relates that he had a habit of waking up for the Tahajjud prayer at night when everyone else was asleep. One night, I heard him murmuring like the humming of a bee, i.e. he was murmuring lightly as he prayed and recited [the Holy Quran].

Hazrat Abdullah bin Masud loved his wife and children. When he entered the home he would clear his throat and speak up so that the household members would know [he arrived]. His wife, Hazrat Zainab was once taking an amulet from an elderly woman, at this Abdullah bin Masud broke the amulet and threw it away immediately saying that the family of Abdullah is free from shirk and these are all works of Satan. The prayer of the Holy Prophet صلی اللہ علیہ وسلم should suffice you that 'O Lord of mankind! Remove my illness and cure me. Only You can cure and there is no cure except through You, such a cure which leaves behind no disease.'

Hazrat Abdullah bin Masud was slim, short in height and wheat colour in complexion. He would wear fine white clothing and use perfume. Hazrat Ali رضی اللہ عنہ relates that once the Holy Prophet صلی اللہ علیہ وسلم instructed Abdullah bin Masud for a certain task to climb a tree. Seeing as his calves were apparently thin and weak the companions began laughing at his thin and weak calves. The Holy Prophet صلی اللہ علیہ وسلم thereupon asked, why do you laugh. The virtues of Abdullah bin Masud will be heavier in the scales on the Day of Judgement than the Uhud Mountain.

After the demise of the Holy Prophet صلی اللہ علیہ وسلم, Hazrat Umar رضی اللہ عنہ appointed Hazrat Abdullah bin Masud as a missionary for the education and moral training of the people of Kufa and at the same time appointed Hazrat Ammar Bin Yassir as the governor. Hazrat Umar رضی اللہ عنہ then said to the people of Kufa: "Both of these individuals are among the close companions of the Holy Prophet صلی اللہ علیہ وسلم and have a special standing. They were among the people who took part in the Battle of Badr. You all should follow their example and obey their directives and also listen to what they say. For you, I consider Abdullah bin Masud to be better than me." Salma Bin Tawam says, "A person once met Abdullah bin Masud and related his dream and said, 'I saw you in my dream last night. I also saw that the Holy Prophet صلی اللہ علیہ وسلم sat on a tall pulpit while you sat below the pulpit. The Holy Prophet صلی اللہ علیہ وسلم then said, "O Ibn Masud! Come to close to me for you have become so detached since I have gone."' Abdullah bin Masud then said, 'Swear by God that did you really see this dream.' He replied that indeed he did. Upon this, he then said, 'Have you come from Medina to offer my

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INDIVIDUL PEACE

By Hadhrat Mirza Tahir Ahmad
Khalifatul Masih IV رحمہ اللہ تعالی



To Be at Peace with Oneself

In the end, though last but not the least, let me emphasise that the quality and attitude of individual members of society play a most significant role in the creation of a peaceful or disorderly society.

We have discussed so far the architecture and design of the religious, social, economic and political edifices that Islam plans to erect. As to the nature of bricks required to be used as building material, Islam lays great emphasis on the character and qualities of the individual. This is a wide subject spread over the length and breadth of the Holy Quran. Following are the essential features which I understand Islam attempts to inculcate in every member of society.

Vying with One Another in Good Deeds

According to Islam, both desires and ambitions are activated and curtailed under Divine guidance so that a perfect balance is achieved. Without such a balance, it is impossible to achieve social peace. Islam promotes such desires and ambitions as are largely independent of one's financial state of affairs and are available to individuals at all levels at no or nominal cost.

The ambition to rise above the common run of people and to attain distinction is but natural. However, this natural desire to excel and rise above others, if left undisciplined and uncurtailed can become unwholesome. Jealousy and foul play, for instance, can poison the spirit of free competition to a degree that the entire society begins to suffer rather than benefit from the advantages of a competitive spirit.

The tendency to use drugs in sports is but a small example; but competition in industry, trade and commerce in the national and international spheres, provides us with extremely ugly examples of the absence of level playing fields.

The type of foul play differs in the Third World countries from that in the more advanced nations. In the Third World, corruption, adulteration, breach of trust, fraud and deceit are but a few instruments freely employed to achieve a quick economic gain. That is why in all spheres of human activity, religious and moral education is required to be employed. The lack of such education can lead to dire consequences.

Islam provides us with detailed instructions covering the entire field of competitive conduct. Alas! In the Muslim countries themselves, where one hears so much of Islamisation and Islamic fundamentalism, seldom does one come across a serious attempt to Islamise industry, trade, commerce and economic relations—a tragedy of the first order, indeed.

The following verse of the Holy Quran presents the essence of Islamic teaching in this field:

وَ لِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا
يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۴۹﴾

Everyone has an ultimate goal to pursue which dominates him. We fix that goal for you, do you, then vie with one

another in goodness. Wherever you be Allah will bring you all together. Surely, Allah has the power to do all that He wills. (Ch.2 Al Baqrah: 149)

In this brief statement, boundless wisdom is miraculously compressed and preserved. It serves as a guiding principle covering competition of all types and in all fields. Goodness must stand supreme. It must remain the ultimate goal. It must itself become the object of all competition. All foul play and meanness is completely banished at a single stroke.

If time could permit, we could go into greater length and provide ample illustrations from Islamic teachings as to how competition should be kept healthy, pure and correct. Seldom do people realise that real peace of mind and heart lies in the realisation of one's being good and not in some fabulous feat achieved by employing bad and foul means.

Such individuals are never at peace with either society or themselves. To casual observers, they present a facade of great attainment and consequential satisfaction but it is more a hollow victory rather than a real triumph.

A close friend of a late multi-millionaire from Pakistan once told me a surprising tale of utter despondency. Once he complimented his friend on his great achievement and success. Instead of being pleased, the multi-millionaire's spontaneous reaction was most surprising. He opened up the front buttons of his shirt and moved his hand as if he was about to rend his chest apart using his nails like the claws of an animal. He exclaimed: 'Woe to this success. If one could tear open my chest and see within, one would find nothing but a raging fire.'

Some confess to this hard reality; some do not. None can defeat human nature. One can succeed in amassing colossal wealth and have access to all amenities and luxuries of life. But there is no begrudging the fact that there are few, if any, rich people who are truly happy and content.

Their condition is described in the Holy Quran as follows:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (2) ٱلَّذِى جَمَعَ مَالاً وَعَدَّدَهُ
(3) يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ (4) كَلَّا ۖ لَيُنۢبَذَنَّ
فِى ٱلْحُطَمَةِ (5) وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ (6) نَارُ ٱللَّهِ
ٱلْمُوقَدَةُ (7) ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ (8) إِنَّهَا عَلَيْهِم
مُّؤْصَدَةٌ (9) فِى عَمَدٍ مُّمَدَّدَةٍۭ (10)

Woe to every backbiter, slanderer, who amasses wealth and keeps counting it. He thinks that his wealth will make him immortal. Nay, he shall surely be cast into the crushing torment. And what should make thee know what the crushing torment is? It is Allah's kindled fire which rises over the hearts. It will be closed in on them, in widely extended columns. (Ch. 104: Al-Humazah: 2-10)

Yet truly sincere satisfaction will continue to evade one unless one satisfies the ingrained urge in human nature to do good, be good and lead a noble life.

Love between Kith and Kin

The promotion of love between kith and kin to build a strongly bonded family system has already been discussed under social peace. Here it is being mentioned to highlight the need to improve the quality of the individual who performs a role in the society similar to Individual peace that of a brick. Without improving the quality of the brick, the quality of the building cannot be improved.

Serving Others

The emphasis in Islam is on being able to draw pleasure from being of service to others rather than vice versa. The following part of a verse of the Holy Quran delivers this message:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ

You are the best of the people by virtue of being of service to and raised for the benefit of mankind; you enjoin good, and forbid evil and believe in Allah.

(Ch. 3: Al-Imran:111)

This indicates that a Muslim is not given precedence over others arbitrarily. Just to be a Muslim would not automatically imply that he or she is better than others. One has to earn this title by being of service to others so that the flow of favours is from that one to the others.

Defining the meaning of khair, which means both better and best, the Holy Prophet صلی اللّٰہ علیہ وسلم once said: The upper hand is better than the lower hand: the upper hand gives and spends, the lower hand begs and receives.

(Narrated by Ibne Umar Bukhari and Muslim)

In the Holy Quran and the traditions of the Holy Prophet صلی اللّٰہ علیہ وسلم this aspect is so highly emphasised that some Companions of the Holy Prophet صلی اللّٰہ علیہ وسلم set new and lofty standards in this area of human excellence. Not only did they endeavour to be of service to others but were hesitant to receive and beg favours from others.

Auf Ibn Malik Ashjai relates: Seven, eight or nine of us were with the Holy Prophet صلی اللّٰہ علیہ وسلم on one occasion when he said: Will you not make a covenant with the Messenger (sa) of Allah? We had only shortly before made our covenant. So we said: We have made our covenant with you, Messenger (saw) of Allah. Holy Prophet (saw) repeated his question and we made the same response adding: What covenant shall we now make with you? He said: That you will worship Allah and will not associate aught with Him, that you will observe the five obligatory prayers, will obey Allah, and will not ask anyone for anything. Thereafter, I have noticed that if a riding whip fell from the hand of one of them, he would not ask anyone to restore it for him. (Muslim)

The emphasis on service is not just a dry and austere approach, but an attempt to refine human attitudes and to inculcate in man a taste for more sophisticated values. Once more refined tastes are developed; human beings can be trained to enjoy being of service to others far more than merely being recipient of favours and service provided by others. One half of faith is service to God's creation.

The motto in Islam seems to be that an act of goodness is a reward in itself. It is beyond the realm of argument; it can only be experienced.

Seeking the Pleasure of God

In cultivating higher values in human behaviour, Islam does not stop short at that. Islam creates amongst its followers a consciousness that appreciation by God of all one's goodness is all that matters and should matter. This emphasis obviates the urge for showing-off one's Individual Peace good deeds to merit applause from human observers. It is more than sufficient for a true believer that all his deeds, whether good or bad, are in the knowledge of the All-Seeing God. Speaking of this, the Holy Quran observes:

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤) بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا (٥) يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَٰلَهُمْ (٦) فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

On that day the earth will narrate its account, for thy Lord has so directed it. On that day people will come forth in diverse groups that they may be shown the

consequences of their actions. Then whoso will have done a good deed even as small and insignificant as a minute particle will see it had been noticed by God and whoso will have done an evil deed as small and insignificant as a minute particle will also see it had been noticed by God.

(Ch. 99: Al- Zilzal 5-9)

It should be noted that this is an important step in the direction of reforming human society. It is the only effective cure for the vanity of man and his urge to display and exult.

In a wider definition of charity, the Holy Prophet صلى الله عليه وسلم included the following acts which merit a reward from God:

Charity is due from every limb of a person on every day on which the sun rises. Doing justice between two persons is charity, to help a person ride his mount or to place his baggage on it is charity, removing from a path that occasions inconvenience is charity. *(Bukhari and Muslim)*

If a Muslim plants a tree, then whatever is eaten from it is charity on his part and whatever is stolen from it is charity and whatever is subtracted from it is charity. *(Muslim)*

Shield yourselves against the Fire, even if it be by giving away half a date in charity, and if that should be lacking, by saying a good word. *(BukharI)*

If a person should have nothing, he should work with his hands to his own benefit and also give away alms. If he is unable to work, he should help a needy helpless one. If he cannot even do that, he should urge others to goodness. If he lacks that also, he should restrain himself from doing evil. That too is charity. *(Bukhari and Muslim)*
Even a morsel of food fed in your wife's mouth earns the love of God.

A Wider Sphere of Loving Care

Islam widens one's sphere and the ability to love not only one's fellow human beings but also the entire creation of God.

As Islam claims to be the last revealed religion addressed not only to a people but the whole of mankind, one normally expects that the Prophet صلى الله عليه وسلم of Islam should accordingly be described as a source of light and blessing for all mankind. But one is surprised to read, instead, that the Holy Prophet صلى الله عليه وسلم is described in the Holy Quran as: A blessing for the entire universe.

The word 'Alam in Arabic means a world or the whole world. The word used here, however, is al 'Alamin which is the plural of 'Alam (the whole world). As such, we have translated it here as the entire universe. A sceptic may not be convinced of the validity of such a tall title. But a deeper understanding of the relationship of the office of universal prophethood, which the Holy Prophet صلى الله عليه وسلم undoubtedly possessed can reveal the wisdom of the title a blessing for the entire universe.

The Object of Man's Creation

According to the Quranic concept of creation, the philosophy of the creation of just the inanimate universe would have served little purpose other than being, God forbid, a futile act on the part of the Creator. Who would know and who would share the knowledge with the Creator of the existence of things? It would have been tantamount to the creation of nothing less.

The purpose of creation was to create a consciousness and ultimately to improve, widen and enhance the quality of that consciousness to the purpose of creation. This is not a simple objective and needs a separate full discussion, which would be beyond the scope of today's address. The relevant part, to put it

simply, is that the ultimate purpose of creation was to create a conscious being of the highest order who would not only voluntarily submit to the most consummate beauty of God as reflected in His creation directly, but would also lead fellow creation of the highest order (i.e. mankind) to this ultimate goal of creation, or at least, make it possible for those among them who desire to follow Him.

Hypothetically, remove the ultimate object of creation for a while, and suddenly the entire raison d'etre for the creation and maintenance of this universe would collapse.

In its simplified example, the reason for the planting of a seedling and nurturing, irrigating, pruning and maintenance of a fruit tree is the fruit itself. If there was to be no fruit, there would be no tree. All the effort in planting, nursing and maintaining the fruit tree without the concept of a fruit as the end product would be totally vain and meaningless. As such, the entire fruit tree, inclusive of its roots, stalk, stem, twigs, leaves and buds virtually remain obliged to the fruit. Though preceding in time, all parts of the tree remain obliged to their ultimate purpose. It is the beneficence of the purpose, which creates the instrument of creation itself.

In light of this relationship between the supreme object of creation and the rest of the universe, when one studies the teachings of Islam, one would be surprised to realise that Islam encompasses not only the relationship between man and God and God and man, but also man's relationship with the animal kingdom and the inanimate world around him.

All that exists becomes sacred not because of its superiority to man but because it is created specifically by the Lord of creation for man, directly or indirectly. Nothing in the universe remains meaningless any longer or remote and disconnected. Even the remotest stars acquire a meaning and a place in the scheme of human creation. This is what is repeatedly discussed in the Holy Quran from different angles of which the following are a few examples:

وَٱلشَّمْسِ وَضُحَىٰهَا (١) وَٱلْقَمَرِ إِذَا تَلَىٰهَا (٢) وَٱلنَّهَارِ إِذَا جَلَّىٰهَا (٣) وَٱلَّيْلِ إِذَا يَغْشَىٰهَا (٤) وَٱلسَّمَآءِ وَمَا بَنَىٰهَا (٥) وَٱلْأَرْضِ وَمَا طَحَىٰهَا (٦) وَنَفْسٍ وَمَا سَوَّىٰهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا (٨) قَدْ أَفْلَحَ مَن زَكَّىٰهَا (٩) وَقَدْ خَابَ مَن دَسَّىٰهَا (١٠)

We call to witness the sun and its growing brightness, and the moon when it follows it, and the day when it reveals its glory, and the night when it draws a veil over it, and the heaven and the purpose of its making, and the earth and the purpose of its spreading out, and the soul and its perfect proportioning and He revealed to it the right and wrong of everything, he indeed prospers who purifies it, and he is ruined who corrupts it.

(Ch. 91 Al-Shaams: 2-11)

وَ سَخَّرَ لَكُمْ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ جَمِیْعًا مِّنْهُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۱۴﴾

He has subjected to you whatsoever is in the heavens and whatsoever is in the earth, all of it is from Him. In that surely are Signs for a people who reflect.

(Ch.45 Al- Jathiyah: 14)

وَ سَخَّرَ لَكُمُ الَّیْلَ وَ النَّهَارَ ۙ وَ الشَّمْسَ وَ الْقَمَرَ ؕ وَ النُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ﴿۱۳﴾

He has constrained to your service the night and the day and the sun and the moon and the stars too have been constrained to your service by His command. Surely in all this there are signs for a people who make use of their understanding. *(Ch. 16 Al-Nahal: 13)*

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ اَسْبَغَ عَلَیْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ وَ مِنَ

النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّ لَا هُدًى وَّ لَا كِتٰبٍ مُّنِيْرٍ ﴿۲۱﴾

Have you not seen that Allah has constrained to your service whatever is in the heavens and whatever is in the earth, and poured out His favours to you, visible and hidden? Yet there are some among men who dispute concerning Allah, without knowledge or guidance, or the authority of an illuminating Book.

(Ch.31 Al-Luqman: 21)

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ﴿۵﴾

Surely, We have created man in the best mould.

(Ch. 95 Al-Tin: 5)

Many other verses and even small chapters of the Holy Quran are devoted entirely to this subject explaining that man is a micro-universe, which has received influence from all forms of creation. Even the remotest star has contributed to this micro-universe of man.

But this relationship is not that of a servant to his master but that of the master to his servant. The masters do not bow and prostrate before those who serve them. Man, therefore, emerges as the master of the whole universe and the servant of only the One Who is the Lord and Creator of the universe.

How different is this philosophy from that of many other religions which teach not only idol worship but also nature worship in so many forms. In their philosophies, the moon, star(s), the sun, oceans, trees, rain, lightning, thunderstorms or even animals such as cows, snakes, or birds, all appear in a way superior to man. Man is taught to worship them as gods by virtue of their superiority of some sort over man. In short, man is placed at the lowest order of things and is made subservient to everything, which was only created to serve him. In the Islamic understanding of the scheme of things man is the master, in a manner of speaking, of all creation. Man, therefore, stands under the greatest obligation to the Creator because it is he who has benefited most from the creation of God, Who has constrained everything to the service of man.

In other words, man is emancipated from all bondage by accepting just one bondage—that of his Creator. Man is the personification and symbol of the conscience and the consciousness of the entire universe. When he bows and prostrates before his Creator, in him bows and prostrates the whole cosmos. When, he returns to the Creator the entire universe returns, in a manner of speaking, to the Creator.

This ultimate realisation and the shaping of one's life to this goal is, according to Islam, the ultimate peace.

A phrase in the Holy Quran, oft-repeated by Muslims, encompasses this philosophy in a few words:

اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ

We belong to Allah and to Him must we ultimately return. (Ch. 2 Al-Baqarah: 157)

Few understand that here the meaning of return is not physical but spiritual. It is not just a statement of fact but a reminder of the purpose of man's creation. Just as a salmon cannot find peace until it returns to the place of its origin—its spawning ground, the human heart cannot find peace without spiritually returning to its source of creation. This is the meaning of the verse:

اَلَّذِيْنَ اٰمَنُوْا وَ تَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ﴿۲۹﴾

Those who believe and whose hearts find peace in the remembrance of Allah because it is only in the remembrance of Allah that hearts can find peace.

(Ch.13 Al-Rad: 29)

Without God, There Can Be No Peace

Man cannot live at peace with himself nor can peace be vouchsafed for society without this formula; no other formula can work. It is only the love of God which can bring about true respect for His creation. The higher the order of creation, the nearer it becomes to the Creator and the stronger the bond between the created and the Creator grows.

Man begins to respect other men with a higher and nobler object; i.e. out of his respect and the obligation owed to his Creator, man begins to respect mankind. One can, therefore, say that in essence, it is the love of God which is transformed into the love for His creation. Hypothetically, remove God from the scenario for a while and suddenly human relationships acquire a completely different perspective.

The vacuum created by the non-existence of God is suddenly filled by man's ego. It is a very naive and extremely ignorant philosophy that man can live without God. What atheism ultimately achieves is not just the death of one God but it suddenly brings to life a myriad of gods. Every conscious being that exists, suddenly acquires the role of a god unto himself or itself. Ego, selfishness and the total commitment to serve one's own ends grow stronger and all-powerful.

Societies, which are built with the bricks of such individuals, always remain egoistic and self-oriented. There is no logic left in being beneficial to others without an ulterior motive. There is no external reference point left in the form of a beneficent God, who is the only binding and meeting point of all forms of creation.

This is the ultimate Islamic philosophy. Without returning to God one cannot attain peace and without that peace, peace in society cannot be built. All human efforts to create peace from selfish ulterior motives are bound to fail and come to nothing. If there is no God, there is no peace. That is the ultimate wisdom.

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Islam & Terrorism

It is unfortunate that Islam, the religion of peace, hope, harmony, goodwill and brotherhood had been badly tarnished by the perpetrators of various terrorist acts and barbarism as seen in recent years.

The purpose of this presentation is to set forth the teachings of Islam so that manifestations of various terrorist acts are fully exposed in the light of Islamic teachings under whose shelter these activities are being committed.

Diplomatic immunity and ethics of war

According to the Islamic Holy Book – the Quran, God has bestowed honour on every individual irrespective of skin colour, race, nationality, etc. Freedom is one of the great favours of God and its deprivation is a great misery. Under the Islamic dispensation, no one can be made a captive without a just cause. Prisoners can only be taken in the event of a regular declared war or battle and not for any other reason or under any other pretext. The Holy Quran specifically states:

It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. If you take captives, except in regular fighting, you will be regarded as desiring the goods of this world, while ALLAH desires for you the Hereafter. And ALLAH is Mighty, Wise (8:68)

This verse cuts at the root of not only slavery practice in years gone by but also demolishes any supposed justification of modern day hostage-taking and hijacking of innocent people not involved in actual combat.

In his farewell address the Holy Prophet of Islam gave special instructions regarding good treatment which should be meted out to prisoners. The Holy Prophet said:

O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves ….. To give them pain or trouble can never be tolerated.

More specific commandments on the ethics of war and treatment of prisoners are contained in the fifth verse of the forty-seventh chapter of the Quran. This comprehensive verse can be paraphrased as follows:

"When engaged in a regular battle, it should be fought bravely and relentlessly. War can be continued till peace and freedom of conscience are established. Prisoners are to be taken judiciously. Free men cannot be deprived of their liberty without a just and reasonable cause. When war is over, prisoners should be released as an act of favour or on taking ransom or by negotiating a mutual exchange."

In the history of Islam all these methods have been used for releasing prisoners. A novel method to get release was that the educated prisoners could teach reading and writing to those who were illiterate, in lieu of ransom. This verse, further, strikes at the roots of those who would justify modern day terrorism in the name and under the banner of Islam.

Envoys are privileged people in the Islamic system. They enjoy full personal immunity. They are not subject to political ransom, no matter how worthy the cause may be, and to kidnap them is a heinous crime. They must not be killed, molested or maltreated. There are numerous instances from the Holy Prophet's life which illustrate the application of these principles.

Thus Islamic scriptural commandments and the precepts of the Holy Prophet of Islam concerning diplomatic immunity are free from ambiguities. In a nutshell, taking hostages and maltreating envoys and private citizens in any shape and form is totally foreign to the teachings and doctrines of Islam. In other words, the philosophy of Islam totally rejects terrorism.

Concept of jihad in islam

Through the actions of some elements, the western world visualizes a wrong concept of Jihad (Holy War). The word Jihad conjures up the vision of a marching band of religious fanatics with savage beards and fiery eyes, brandishing swords and attacking the infidels.

Jihad in Islamic terminology means to make an effort, to endeavour and to strive in a noble way. Over the centuries, this meaning of Jihad has been obliterated or at least diluted. The critical juncture in the Islamic world requires reviving and recapturing the true and pristine meaning of Jihad.

Jihad can be divided into two broad categories. First is Jihad-e-akbar. This is Jihad against one's own person to curb sinful inclinations, i.e., purification of self. This is the most difficult Jihad and hence in terms of rewards and blessings is the highest category of Jihad.

The second is Jihad-e-asghar. This is Jihad of the sword. This is communal Jihad and presupposes certain specific conditions. The Quran speaks of fighting only against those who first attack Muslims and this is the very condition laid down in other verses of the Holy Quran as well. The so-called verse of the sword in the Islamic scripture is often taken out of context as if it inculcates an indiscriminate massacre of all unbelievers. The Quranic words such as kill whatever you find them apply only in cases where the enemy has first attacked Muslims and apply to those unbelievers and enemies who break their oaths and firm agreements. They do not apply to unprovoked wars and battles. To interpret these verses in any other manner would be a travesty of the lofty ideals of Islam. There is not a single instance in the life of the Holy Prophet صلى الله عليه وسلم where he offered the alternative of the sword or Islam to anyone.

The Western media and even some scholars sometimes ignore the distinction between these two aspects of Jihad. It must be remembered that the Holy Quran does not make Jihad, the holy war, in context of an article of faith. The sayings and traditions

of the Holy Prophet صلى الله عليه وسلم render it into a formula for active struggle that invariably and incorrectly tended towards a militant expression. Modern day terrorism is contrary to the purview of the real spirit of the Islamic Jihad.

The presentation of Islam as a crude and barbaric religion which gives itself the right to cause unwarranted human and material suffering and destruction under the guise of Divine authority is not the kind of Islam we find in the Holy Quran and in the precepts of the Holy Prophet Muhammad صلى الله عليه وسلم

Peace & international relations in islam

Among the attributes of God, the Holy Quran mentions that He is the Source of peace and the Bestower of security (59:23). The establishment of peace and maintenance of security must, therefore, be the constant objective of all Muslims and non-Muslims alike. Every pursuit and activity which disturbs peace is severely condemned in Islam. We find specific injunctions in the Holy Quran:

And create not disorder in the earth after it has been set in order.... (7:57; 11:86; 29:37)

Mischief and wickedness are condemned in several other verses and Muslims are commanded to work wholly for peace.

Islam draws attention to factors which tend to disturb or destroy peace and order, and deprecates them. Domination of one group by another in the domestic sphere, or of one people by another in the international sphere is a potent cause of disturbance of peace and is therefore strongly condemned. Economic exploitation of one people or country by another inevitably leads to domination by the exploiters, and develops into a potential threat to peace. The Holy Quran prohibits such exploitation and an economy based on exploitation cannot be beneficial in its consequences, nor can it endure.

Islam visualizes an association of strong and stable states allied together in the pursuance of peace, freedom of conscience and the promotion of human welfare. Treaties or covenants between nations may have to be drawn up which should be done in a straightforward language and should not be evaded or repudiated under the temptation of securing some advantage. In case of difficulties and disputes, it is the duty of Muslims to bring about a peaceful settlement and adjustment.

The Holy Quran teaches that God has sent His revelation to all people from time to time. Many of prophets of the Old Testament are mentioned by name and so is Jesus who with other prophets is honoured and revered by all Muslims. Indeed, the Quran requires belief in the truth of all these prophets. Islam is thus unique and distinct in requiring an affirmation in all prophets wherever they appeared and therefore it seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honour among them. The Quran says:

Surely, those who believe and the Jews and the Christians and the Sabians – whichever party from among these truly believes in ALLAH and the Last Day and does good deeds, shall have their reward with their Lord, and no fear shall come upon then nor shall they grieve. (2:63)

The same message is repeated in 5:70. The basic unity of the followers of all faiths is emphatically stressed in the Holy Quran and the creation of discord and disunity by terrorism or otherwise has no place in Islam. In the domain of international relations, religion and inter-religious relations occupy an important position. Unfortunately, comparatively little attention is paid to this aspect of human relations. It is assumed that religion is a private matter for each individual and should, therefore, have no direct connection with the political, social aspects of life. This assumption is not justified. Islam being an egalitarian religion is not just a personal faith, but an all-encompassing codes of values and conduct. Islam is and will be a vital factor in human relations and there is a good ground of hope that it might progressively become more effective in promoting unity and accord rather than continue to be required on the part of religious and political leaders to achieve that goal.

It must conclude by saying that whether peace or war, acts of terrorism are not only condemned in Islam but are also pointedly declared alien to the teachings of Islam which in fact means peace through the submission to the Will of God, the Lord of all human beings. Only through conformity to Divine laws can we hope to achieve the ideal of a secure world free of terrorism.

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FRIDAY SERMON

BY HADHRAT KHALIFATUL MASIH V أیدہ اللہ تعالی بنصرہ العزیز

(Delivered on 28.09.18)

Continuation from Page 8

funeral prayer? As it seems that my time has come.' A short while later he passed away."

However, prior to his demise, when Hazrat Usman رضی اللہ عنہ learnt of his illness and he called him to leave Kufa and come to Medina. However, the people of Kufa urged him to remain in Kufa and also assured him that they will protect him. It is possible that this incident of Hazrat Usman رضی اللہ عنہ calling him to Medina was prior to his illness as it seems if he was in good health. Even though the people of Kufa desired him to remain there and promised to protect him but he said that it was the instruction of the Khalifa of the time and it was incumbent upon him to obey. He also said that very soon certain disorders will emerge, and he did not wish to be the cause of them and after that he left to go the Khalifa of the time. He passed away in 32 AH in Medina. Hazrat Usman رضی اللہ عنہ led his funeral prayer and buried him in Janat-ul-Baqi. At the time of his demise, his age was just a little over than 60 years.

There are many other traditions and account regarding Hazrat Abdullah bin Masud, which I will Insh Allah relate in the future. May God Almighty enable us to follow the example of these shinning stars.

Hadhrat Bilal Ibne Rabah رضي اللّٰه عنه

By Ibne Noor

A study of the history of Islam acquaints us with innumerable noble personages who were towering models of unshakeable patience, steadfast in adversity and possessing boundless faith and strength of purpose. Never before, had such qualities ever been seen in mere mortals, qualities which imparted to them the lustre of the very stars in the firmament. Tales of their devotion and of their faith have a strange ring to them, giving the reader a new pleasure whenever they are recounted. One such holy and noble person was Hadhrat Bilal رضي اللّٰه عنه who is discussed below.

Family

His name was Bilal, his cognomen Abu Abd Allah. His father was called Rabah, his mother Hammama, both originally from Habasha (the Arabic name for Abyssinia, now called Ethiopia), born free but later enslaved, was brought and sold in Makkah to Umayya ibne Khalf, one of the city's nobles. Hadhrat Bilal رضي اللّٰه عنه was thus born into slavery in Makkah. Slaves in those days were treated just like cattle, without any rights and certainly none of them could ever gainsay his master. Hadhrat Bilal رضي اللّٰه عنه was tall in stature, but of a slight and emaciated build; his complexion was very dark, the hair on his head thick and woolly. His voice was loud and melodious and would leave a lasting impression on the listeners' hearts. He had a brother called Khalid and a sister known as Iqra.

Acceptance of Islam

Hadhrat Bilal رضي اللّٰه عنه was one of the few fortunate Makkans who had accepted Islam in the earliest days of the new religion; certainly the first slave to do so. He has been mentioned as being either the seventh or the ninth person who presented himself to his true lord and master, the Holy Prophet صلى اللّٰه عليه وسلم, never to leave. Hadhrat Bilal رضي اللّٰه عنه was thirty at the time.

Bilal's act subjected him to immense problems. Even now, one cannot help being amazed at the cruelty he was subjected to upon becoming a Muslim; the amazement is both at the fact that anyone could be so cruel and merciless and also at the fortitude and moral strength of this noble spirit. Umayya Ibne Khalf, already one of the leading enemies of Islam, was beside himself with anger when he was informed of his slave having become a Muslim. He would beat Bilal mercilessly, ordering him to refute the Holy Prophet صلى اللّٰه عليه وسلم and to say that Lāt and 'Uzza were his gods but Bilal would only utter "Ahad…Ahad" (One… One). At other times, Umayya would make him wear a full suit of metallic body armour and make him sit in the burning sun, or, would wrap Hadhrat Bilal رضي اللّٰه عنه up in a cattle hide again forcing him to accept false gods, even if verbally, but Hadhrat Bilal رضي اللّٰه عنه would refuse.

Umayya Ibne Khalf had also allowed others, his fellow nobles of Makkah, to do their bit in trying

to turn Hadhrat Bilal رضي اللّٰه عنه away from Islam. Abu Jahl was one such person. He would make Hadhrat Bilal رضي اللّٰه عنه lie on the burning desert sand and would place heavy stones on the poor man's chest. Despite the fact that the heat would torment him mercilessly, Hadhrat Bilal رضي اللّٰه عنه would still continue to declare "Ahad…Ahad". Failing in their purpose, they would hand him over to the heartless youths of the city who would put a rope around Bilal's neck and would drag him around in the streets of Makkah. No one had the power to stop these cruel activities.

It so happened that one day while this torture was being perpetrated on Hadhrat Bilal (may Allah be pleased with him), Hadhrat Abu Bakr' رضي اللّٰه عنه happened to pass that way; he was horrified to witness Hadhrat Bilal رضي اللّٰه عنه lying half-dead after a severe beating. Hadhrat Abu Bakr' رضي اللّٰه عنه asked Umayya Ibne Khalf why this had happened and was told that as Bilal had entered Islam because of him. Hadhrat Abu Bakr' (may Allah be pleased with him) was free to buy Bilal off Umayya. Umayya thought that Hadhrat Bilal رضي اللّٰه عنه was on the verge of death. Hadhrat Abu Bakr' رضي اللّٰه عنه readily accepted Umayya's asking price of a hundred Dirham. In the meanwhile, Hadhrat Bilal رضي اللّٰه عنه had regained consciousness at which Umayya increased his price to two hundred Dirham. Even this was accepted by Hadhrat Abu Bakr' رضي اللّٰه عنه who then immediately made Bilal a free man. Umayya then taunted Hadhrat Abu Bakr' رضي اللّٰه عنه saying "You have made a loss in this deal; I would have accepted even fifty Dirham for Bilal", to which Hadhrat Abu Bakr' رضي اللّٰه عنه replied that it was Umayya who had sustained a loss as "…I would have paid you a thousand dirham if you had asked".

The Holy Prophet صلى اللّٰه عليه وسلم was well pleased when Hadhrat Abu Bakr' رضي اللّٰه عنه informed him of his action and expressed a desire to be a party to it; Hadhrat Abu Bakr' رضي اللّٰه عنه however said that he had already given Hadhrat Bilal رضي اللّٰه عنه his freedom. Hadhrat Bilal رضي اللّٰه عنه was indeed fortunate that the Holy Prophet صلى اللّٰه عليه وسلم continued to visit him personally until Hadhrat Bilal رضي اللّٰه عنه fully regained his health.

Residence at Medina

Upon his arrival in Medina after the Hejira, Hadhrat Bilal رضي اللّٰه عنه stayed as a guest with Hadhrat Saad Ibne Khuthema رضي اللّٰه عنه. When the Holy Prophet صلى اللّٰه عليه وسلم established the institution of Mo'ākhāt (brotherhood) between the migrants from Makkah (Mohajirūn) and the indigenous Muslims of Medina (Ansār), Hadhrat Bilal رضي اللّٰه عنه was made the brother of Hadhrat Abu Raweha Abd Allah Ibne Abdur Rehman رضي اللّٰه عنه. They developed a very close mutual attachment which persisted between them right to the end. During the caliphate of Hadhrat 'Umr Ibne Khattab رضي اللّٰه عنه when Hadhrat Bilal رضي اللّٰه عنه wanted to participate in the Jihad in Syria, he nominated his Ansar brother to receive his share of the Wadīfa (annuity from the state treasury) saying that the brotherly connection established between them by the Holy Prophet صلى اللّٰه عليه وسلم would never end.

The Moaddin of the Prophet

The move to Medina brought freedom of worship for the Muslims. In the beginning, there was no fixed method to call them for prayers. Upon the advice of Hadhrat Umr رضي اللّٰه عنه, the Holy Prophet صلى اللّٰه عليه وسلم asked Hadhrat Bilal رضي اللّٰه عنه to say "assalatu jamia" with a loud voice at the time of each prayer. The people would respond by heading toward the mosque. A short while

later, a companion of the Holy Prophet صلى الله عليه وسلم heard the wording of the Azan (the Muslim call to prayer) in a dream and recounted them to the Holy Prophet صلى الله عليه وسلم who then asked him to teach them to Hadhrat Bilal رضي الله عنه as "…this dream was from Allah". When Hadhrat Bilal رضي الله عنه recited the Azan for the first time, Hadhrat Umr رضي الله عنه said to the Holy Prophet صلى الله عليه وسلم that he too had heard the same words in his dream. There is a tradition in Muslim, which recounts that the Holy Prophet صلى الله عليه وسلم then mentioned the fact that He (on him be the blessings and peace of Allah) too had had a wahi (message) from Allah in this context.

Thus it was that the Muslim call to prayer (Azan) was instituted and Hadhrat Bilal رضي الله عنه had the honour and the distinction of becoming the first Mo'addin (one who calls out the Azan) of the Holy Prophet صلى الله عليه وسلم. The voice of Hadhrat Bilal رضي الله عنه was not only loud, sonorous and impressive, but also had a strangely attractive timbre of passion and beauty. When this voice would accomplish its purpose, Hadhrat Bilal رضي الله عنه would go to the house of the Holy Prophet صلى الله عليه وسلم and say "hayyā al'assalāh, hayyā al'al fal āh, yā Rasūl Allah" ("come to prayer, come to prosperity, O Prophet of Allah"…these are words from the Azan itself). Traditions of the Holy Prophet صلى الله عليه وسلم reveal that Hadhrat Bilal رضي الله عنه would accompany the Holy Prophet صلى الله عليه وسلم on all his travels as his faithful servant and would invariably act as the Mo'addin. It was for this purpose that Hadhrat Bilal رضي الله عنه always had to be present in and around the mosque. He would also therefore have to be in the close proximity of the Holy Prophet صلى الله عليه وسلم doing whose work was Bilal's whole purpose in life. Whenever he would call out the Azan during a journey, people would come to know that the Holy Prophet صلى الله عليه وسلم was among them. Once, on the day of Eid, when the Holy Prophet صلى الله عليه وسلم visited the women and preached the necessity of alms and the importance of Sadaqa, Hadhrat Bilal رضي الله عنه who had accompanied him spread his cloak on which the women donated all their jewellery.

Bilal's Lofty Stature

Hadhrat Bilal رضي الله عنه also had the honour of looking after the guests of the Holy Prophet صلى الله عليه وسلم and to do his personal work as well. He himself being very poor, Hadhrat Bilal رضي الله عنه would keep a part of whatever he could obtain for the Holy Prophet صلى الله عليه وسلم.

Hadhrat Bilal رضي الله عنه had almost nothing to do with the business of this world and as a consequence he would spend most of his time remaining awake during the night to pray. According to a Hadith (saying, tradition) of the Holy Prophet صلى الله عليه وسلم recounted by Hadhrat Abu Huraira رضي الله عنه, the Holy Prophet صلى الله عليه وسلم asked Hadhrat Bilal رضي الله عنه what good deed had he performed recently as he could hear the sound of Bilal's footsteps in Janna (Paradise). Hadhrat Bilal رضي الله عنه replied that the only thing he had ever done was to pray after every Wudu (Sahih Bukhari). In other words, Hadhrat Bilal رضي الله عنه had already been given, in this world, the glad tidings of him entering Paradise.

Another hadith, in Sahih Muslim, tells of an occasion when Hadhrat Salman, Suheb and Bilal رضي الله عنه were sitting together and Abu Sufyan happened to pass in the street. One of them said that "…this enemy of Allah had escaped Allah's sword". Hadhrat Abu Bakr' رضي الله عنه overheard this remark and remonstrated with them that they should not have said such a thing about a

noble of the Quraish. He then went to the Holy Prophet صلی اللہ علیہ وسلم and told him about the whole affair. The Holy Prophet صلی اللہ علیہ وسلم asked Hadhrat Abu Bakr' رضی اللہ عنہ "Do you think you have hurt the feelings of Bilal and his friends so that they are angry? Because in their anger lies Allah's anger". Hadhrat Abu Bakr' رضی اللہ عنہ immediately returned to the group and asked them if his admonishment had annoyed them; they generously replied that it had not. This seemingly trivial incident shows not only the lofty stature and high esteem of Hadhrat Bilal رضی اللہ عنہ, but also the consideration of the Holy Prophet صلی اللہ علیہ وسلم for the thoughts and emotions of his servants.

Hadhrat Umr رضی اللہ عنہ used to say that "Abu Bakr is our lord as he arranged for the freedom of our lord Bilal" *(Sahih Bukhari)*. On one occasion, when Hadhrat 'Umr رضی اللہ عنہ was the ruler of all Arabia, and was in an audience with the nobles of the Quraish, Hadhrat Bilal رضی اللہ عنہ happened to visit him. Hadhrat Umr رضی اللہ عنہ stood up to welcome him saying "Sayyidina (lord and master) Bilal, Sayyidina Bilal has arrived". He then made him sit next to him with the greatest of respect and honour. This was the same Bilal on whom the fathers of the very same nobles present there would exercise the cruellest of tortures with the greatest of contempt and hatred. Islam had made him Sayyidina Bilal!

Love for Jihad

Hadhrat Bilal رضی اللہ عنہ always remained infused with the love of Jihad. He participated in all the famous Ghazwas (military battles in which the Holy Prophet صلی اللہ علیہ وسلم had participated), including that at Badr. The enemies of Islam that day on the battlefield included Umayya Ibne Khalf about whom the Holy Prophet صلی اللہ علیہ وسلم had already prophesised that he would be killed by the Muslims. So frightened was Umayya of this prophecy that he would scarcely ever leave Makkah. However, he had little choice when the Makkan army set off to attack the Muslims. Umayya met his fate that day at the hands of the Muslims.

The attractions of life in Medina ceased to exist for Hadhrat Bilal رضی اللہ عنہ after the demise of the Holy Prophet صلی اللہ علیہ وسلم. He requested Hadhrat Abu Bakr' رضی اللہ عنہ permission to leave saying "I have heard from the Holy Prophet صلی اللہ علیہ وسلم that the best duty for a Momin to perform is to do Jihad in the name of Allah. That is why I want to participate in Jihad till the last moments of my life". Hadhrat Abu Bakr' رضی اللہ عنہ replied, "I ask you in the name of Allah not to leave me in my old age". Hadhrat Bilal رضی اللہ عنہ accepted this but later, his enthusiasm for Jihad having remained unabated, he persisted in requesting the same permission from Hadhrat 'Umr رضی اللہ عنہ until he was allowed to proceed to participate in the Syrian campaign. When, in the year 16 Hijri, Hadhrat 'Umr رضی اللہ عنہ travelled to Syria, Hadhrat Bilal رضی اللہ عنہ was one of the officers of the Muslim armies who welcomed the Caliph at Jabiyya and later had the honour of accompanying him during his tour of Jerusalem. On one occasion, Hadhrat 'Umr رضی اللہ عنہ requested Hadhrat Bilal رضی اللہ عنہ to recite the Azan again. Hadhrat Bilal رضی اللہ عنہ replied that he had sworn not to do so after the demise of the Holy Prophet صلی اللہ علیہ وسلم but that he would obey Hadhrat 'Umr رضی اللہ عنہ. He then proceeded to call the Azan. All those present there were transported back, in their minds' eye, to the time of the Holy Prophet صلی اللہ علیہ وسلم in Medina and Hadhrat Umr رضی اللہ عنہ wept so profusely that he could scarcely breathe.

At the time of the Muslim conquest of Makkah, Hadhrat Bilal رضي اللّٰه عنه accompanied the Holy Prophet صلى اللّٰه عليه وسلم, standing on his left (Hadhrat Abu Bakr' رضي اللّٰه عنه was on the right hand side). Upon entering the precincts of the Kaaba, Hadhrat Bilal رضي اللّٰه عنه was ordered to recite the Azan loudly to proclaim the one-ness and glory of Allah. Another signal honour Hadhrat Bilal رضي اللّٰه عنه received at this juncture was the proclamation by the Holy Prophet صلى اللّٰه عليه وسلم that anyone who would seek refuge under the battle flag held by Hadhrat Bilal رضي اللّٰه عنه would be pardoned. This was the distinction presented to Hadhrat Bilal رضي اللّٰه عنه by his Lord and Master صلى اللّٰه عليه وسلم who thereby created a unique model of human dignity. The man whom the citizens of Makkah had made a target for all manner of physical and mental torture for so long was now made not only the guarantor for peace in their city but also the insurer of their very lives! Thus, in one stroke, the Holy Prophet صلى اللّٰه عليه وسلم not only showed the whole world a unique example of kindness and compassion but also healed the wounds of Hadhrat Bilal رضي اللّٰه عنه forever.

Life in Syria

Hadhrat Bilal رضي اللّٰه عنه decided to settle in Syria after the Muslim conquest of that country. Hadhrat 'Umr رضي اللّٰه عنه granted him and his Ansar brother Hadhrat Abu Raweha Ibne Abdur Rehman رضي اللّٰه عنه permission to stay there permanently. Hadhrat Bilal رضي اللّٰه عنه then married in the family of Hadhrat Abuddar Ansāri رضي اللّٰه عنه. During his stay in Syria, Hadhrat Bilal رضي اللّٰه عنه once saw the Holy Prophet صلى اللّٰه عليه وسلم in his dream who asked him, "Bilal, how long will you live this dry life? Has not the time come for you to come and see me?" Hadhrat Bilal رضي اللّٰه عنه then recalled once again the golden days of his life with the Holy Prophet صلى اللّٰه عليه وسلم and immediately set off for Medina. There he went to the tomb of the Holy Prophet صلى اللّٰه عليه وسلم and writhed around in an agony of grief at the grave of his Master صلى اللّٰه عليه وسلم. Later, while Hadhrat Bilal رضي اللّٰه عنه was hugging and cuddling with affection the grandsons of the Holy Prophet صلى اللّٰه عليه وسلم, Hadhrat Hassan and Hussain رضي اللّٰه عنه, they requested him to say the Azan once more. When Hadhrat Bilal رضي اللّٰه عنه did so, the entire populace of Medina emerged into the streets, weeping in the memory of the Holy Prophet صلى اللّٰه عليه وسلم. History tells us that nothing like this had ever been witnessed in the city ever before.

Passing Away

Hadhrat Bilal رضي اللّٰه عنه fell ill on his return from Medina and left this mortal world to permanently join his beloved Master صلى اللّٰه عليه وسلم in the year 20 Hijri at the approximate age of sixty. He was buried near Bab us Saghir in Damascus.

Bilal رضي اللّٰه عنه was enslaved twice. The first time, when he became the slave of Umayya Ibne Khalf, he was thought to be the lowest, most insignificant man in Makkah, fair game for cruelty and torture beyond any limits. His second "enslavement", this time by the Holy Prophet صلى اللّٰه عليه وسلم, elevated Bilal from the depths of the earth to the heights of the firmament, from the nadir of insignificance to the zenith of the brightest constellation! He became an enviable role-model for the whole world, someone whom the greatest ruler in the world at the time would feel proud to title his "Master", welcoming Bilal on his feet. As long as this world exists, the fortitude of this noble spirit will continue to be praised by the faithful, and tales of Bilal's sincerity, truth and faith will echo across all nations.

Tabligh Eid Milan Party Swansea Majlis

Swansea Majlis held an Eid Milan party on 21st July, 2018 in Manselton Community Centre, Swansea.

It was attended by 44 guests, including the Deputy Lord Mayor of Swansea, Councillor Peter Black, and Rt. Honourable Geraint Davies MP for Swansea West. We were pleased to also see the police and community officers at the event.

The program was started with a recitation of the Holy Quran with English translation. Mohammad Khalid Khan, Zaeem Swansea Majlis, welcomed the guests and gave a brief introduction to the Jamaat and our activities. An introduction to Eid and why we celebrate it was also presented by Nisar Orchard.

The Deputy Lord Mayor of Swansea, Councillor Peter Black, said that he was pleased with the invitation and apologised on behalf of Lord Mayor of Swansea who was away on holiday. He was impressed with the charitable and humanitarian efforts made by our association for the sake of mankind.
Hon. Geraint Davies MP, in his speech offered his support towards the good work our community is carrying on.

A representative from the South Wales Police, in his speech, appreciated the event and offered their full support and help if needed.

It was followed by a short session of question and answers. The programme closed with silent prayers.
(Report by Muhammad Khalid Khan, Zaeem Swansea Majlis)







Tabligh Exhibition Colliers Wood

Majlis Ansarullah Colliers Wood held an exhibition in Godstone Village hall on 21st July, 2018.

It was attended by 12 guests; some of them belonged to the Christian faith and had a detailed discussion about Islam and Jamaat Ahmadiyya. They were presented with copies of the Holy Quran, books and different type of literature.



Tabligh Event Cardiff Majlis
Gift of Holy Qur'an Project



Gifts of Holy Qur'an to Local Dignitaries
During the month of June 2018 three visits were made to two MPs and one AM (Welsh Assembly member) who were presented with the Holy Quran and its English translation.

Jo Stevens, MP for Cardiff Central
The first visit was to Jo Stevens, MP for Cardiff Central in her surgery on 1st June 2018. She was invited to the Eid dinner and Jalsa Salana UK. She was presented with a copy of the Holy Quran along with "World Crisis and Pathway to Peace" and Huzur's address at the National Peace Symposium 2017.

Anna McMorrin, MP for Cardiff North
The second visit was made to the MP for Cardiff North, Anna McMorrin. She was also presented with a copy of the Holy Quran and other books.

Julie James AM, Leader of the house and Chief Whip in Welsh Assembly
The third visit was made to Julie James AM, Leader of the House and Chief Whip in the Welsh Assembly. The meeting was positive and she was happy to receive a copy of the Holy Quran.

Councillor Malcolm Linton, Mayor of Newport
Councillor Malcolm Linton, Mayor of Newport attended the Eid Dinner organised by Majlis Ansarullah Cardiff on 30th June 2018. He was presented a copy of the Holy Quran by Regional Nazim-e-Ala South West.

Tabligh Event Majlis Scotland



By the grace of Allah members of the Ahmadiyya Muslim Elders Association Scotland made a donation to the B.J.O Amara Association Food Bank.

The head of the Amara Association visited the Mosque for this ceremony. After a brief introduction of the Jamaat and a tour of the mosque, a copy of the Holy Quran was also presented along with a donation. A large number of items were donated including tins of soup, beans, noodles, cereals, milk, crisps, pasta and many others to be used on daily basis.

The guests were served with dinner prepared jointly by all local community participants. We established 12 new contacts and will remain in touch with them.



Tabligh Event Peterborough Majlis

Majlis Peterborough arranged a Tabligh sitting on Sunday 8th July 2018 with Syrian Refugee families. Over 20 non-Ahmadi Syrian guests attended the meeting. The meeting lasted for over 5 hours with a detailed introduction of the Jamaat and our beliefs were discussed. We have made plans to remain in touch with them.

Tabligh Event Morden South Majlis Coffee Evening

A coffee evening was organized by the Majlis Ansarullah Morden South at Morden Library, Morden on Saturday 20th October, 2018.

A charity stall was set up to provide information about the Charity Walk for Peace, as well as an exhibition about Humanity First, displaying different projects all over the world. We have contacted a local charity to provide mini health checks for the visitors and advice about living healthy lifestyles. Another stall was set up to support MacMillan Cancer.

Around 35 people visited the coffee evening and our various stalls and were keenly interested in our efforts. We have established three new contacts. Some of them were interested in our future events in Baitul Futuh Mosque.

Tabligh Eid Milan Party Huddersfield Majlis



This event was held on Sunday 14th July, 2018.
Arif Ahmad addressed the audience and explained the purpose of Ramadhan and Eid. He also mentioned the future Charity Walk for Peace in Dewsbury on 1st September. He reported that Majlis Ansarullah has raised over £4 million with charity walks over the years and over 21,000 cataract operations have been performed in Africa.
Usman Chaudhary addressed how to establish world peace with examples from the life of the Holy Prophet (peace be upon him).
It was followed by a question and answer session and satisfactory discussion took place.

Tabligh Day Masroor Region



A coffee evening was organized by the Majlis Ansarullah Morden South at Morden Library, Morden The Maroon region organised a Tabligh day on 21st October, 2018.

Nine out of ten Mamalis participated with 36 Ansar who organised 14 stalls on the Oxford High Street. About 1400 leaflets and books were distributed to the visitors. We had fruitful discussions with 32 visitors and contacts were exchanged.





Interfaith Event Nottingham Majlis

Baitul Hafeez Mosque, Nottingham

The Nottingham Majlis Ansarullah organised an interfaith event in remembrance of the Indian Army in the First World War to commemorate the centenary of the war. The Great War and its horrible consequences were prophesied by the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as) in 1905. Ancestors of many Ahmadi Muslims participated in the war.

The meeting commenced with a recitation of the Holy Quran by Imam Fakhar Ahmed Aftab.
'Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty' (Al Hajj 40-41)

The audience were introduced to the Ahmadiyya Muslim community and a presentation was arranged about the involvement of the Indian Army. Recent research shows that up to 2.5 million Muslim soldiers took part in the Great War from all over the world including India, Arab states, Africa, Russia, USA and China.

Activities of the Ahmadiyya Muslim community included involvement in the British Legion Poppy Appeal, laying of Remembrance wreaths, celebrating Armed Forces Day and the signing of the Armed Forces Covenant.

It was followed by a question and answer session about our community and our role in establishing harmony in the community. Visitors were interested in our exhibition, "The Messiah Has Come" campaign.

The event was ended with silent prayers lead by Imam Fakkar Ahmed Aftab.
The event attracted national media attention with journalists from The Telegraph and the BBC News team conducting interviews and filming. *(Report by Dr Irfan Malik, Zaeem Nottingham)*





Tabligh Eid Milan Party Newham Majlis





Majlis Ansarullah held an Eid Millan Party on 24th June 2018 in Baitul Ahad. It was attended by 70 non-Ahmadi guests from different backgrounds, including India, Romania, Pakistan, Portugal, Bangladesh, Gunni Basau and Angola.

The program started with a recitation of the Holy Quran followed by a welcome address. Mr Khhara gave a presentation about Eid and its philosophy both in English and Portuguese. An exhibition was also arranged on translations of the Holy Quran done by the Jamaat Ahmadiyya. Guests were pleased to see this exhibition. The meeting ended with silent prayers.



Interfaith Tabligh Event Islamabad Region

Islamabad region organised a Tabligh event on 10th July 2018. The Priest and other followers of St. James Church in Elstead, Farnham attended and joined us for almost two hours.

After an introduction of our Jamaat and our role in society, the concept of Islamic prayers and fasting in Ramadhan was described. The visitors also introduced their practices and beliefs. This was followed up by an open question and answer session in which miscellaneous topics came under discussion. Both parties decided to meet again in the future in order to establish and maintain a good relationship. *(Report by Atta ul Quddus, Nazim Ala Islamabad)*

Tabligh Event Majlis Burton

A joint interfaith event with the local church was held by Majlis Ansarullah Burton. We have been working with this community for the last four years jointly helping the homeless and poor arranging Christmas dinners. We have established a good rapport with the local community.

A presentation was prepared by Dr Irfan Malik about how people from the commonwealth countries contributed financially and sacrificed their lives. The function was attended by 100 people from different backgrounds, including China, Nepal, Afro-Caribbean, Britain and Pakistan. Some of the participants shared experiences of their ancestors during the world war.

The guests were served with dinner prepared jointly by all local community participants. We established 12 new contacts and will remain in touch with them.

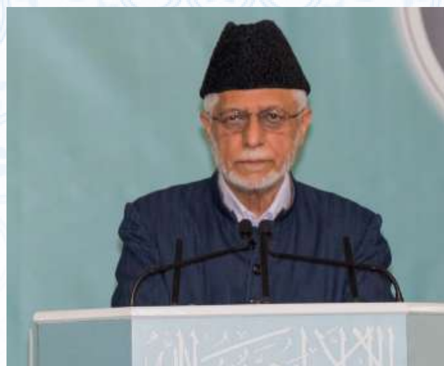




Majlis Ansarullah UK Annual Ijtema 2018



























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